

this number of the *King's Children* it has been delayed and will not be mailed until next week. Because the paper used is very expensive our supply of extra copies will not be large, and if you wish a copy order at once.

To make a success of his work it is necessary that a minister should have the confidence of those whom he serves, and likewise the minister must have confidence in his parishoners. Confidence is a reciprocal quality of the heart. We can not long repose in those who mistrust us. We think some of our pastors make a great mistake in remaining with congregations just because they are able to obtain a controlling vote. No official can succeed with people who are divided on him. Of course we must not be understood as favoring a change of pastorates every time chronic murmurers complain. Very little attention should be given such persons except to pray for them.

It almost seems as if Ashland is to have a "boom". That is more than we predicted: we expected it would prosper, and soon begin a steady growth. But now that Brother Haskins has *already* located there, and that Dr. Garst has permanently taken charge of the College and will move there before the opening of the school in September, it would seem as though the long drouth is to be followed by a flood. We know of others who are contemplating moving to Ashland within the next year; and we are persuaded that within the next three years there will be quite an immigration of Brethren families to Ashland. Those who come first will not only secure superior educational and church privileges, but they will be able to purchase homes at from 25 to 50 per cent., of what they have previously been sold for. Ashland is a good town with a thickly populated and rich surrounding country.

Love trusts; it never sells for cash.

Forgiving grows easy with practice.

A fragrant mind is the choicest perfume.

Cupid not unfrequently drives in a carriage.

Don't cry over spilt milk; drive up another cow.

A cynic always tries to pick a rose up by its thorn.

Poverty builds nobler natures than wealth ever did.

We admire excellence in others with a tinge of envy.

It's a very poor hive that hasn't some honey in it.

God gives the foundation and man builds on it to suit himself.

By the time a man learns he is a fool, he begins not to be one.

THE ONE UNSURMOUNTABLE FACT.

In the endless confusion and clashing of doctrinal views upon the questions pertaining to salvation and the ordinances of the Lord's house, and the efforts to belittle the high standing of the Lord Jesus Christ as the one conspicuous person of the Bible toward whom all its hopes and promises converge, are rebuked by the fact that Christ was not a priest after the order of Aaron, and therefore cannot be linked with works which were added to the promise made to Abraham on account of the transgression of the people.

There are few who fully comprehend the overshadowing importance of the fact that Christ is not a priest after the order of Aaron. Had he been a priest after that order, then the claim that his baptism was a brother to the washings of Moses would be of force, and it would lose its distinctive character. But in as much as Christ is not, then this ordinance of his church stands out boldly and alone, and is a rebuke to the prevailing looseness, that any way is right—sprinkling, pouring, affusion, single immersion and trine immersion, with the formula of the commission or in the death of Christ. In all the dealings of God with his people, he was exacting in his commandments, and it is most sure that he has not changed, but is the same God, yesterday, today and forever. It cannot therefore be otherwise than displeasing to him to see those claiming to be the servants of his son introduce those modes of baptism, and put one on a parity with another without authority from Christ or even Apostolic precedence.

As much also is true of every ordinance of the church of Christ in its relation to the priesthood. Not one can be linked with the Mosaic dispensation. All are more or less fashioned after the Mosaic but there is no dependence whatever, because the source and origin of the priesthood of Christ is distinctly different. Accordingly, as Christ was the promised seed of Abraham, and during his unofficial life he perfectly kept the law of Moses, but at his baptism he was anointed king and priest, the mediator of a better covenant, and was therein completely divorced from obligation and subjection to the priesthood of Moses; and it follows as a logical result, that all his commandments and ordinances are fundamental. Even so carefully was the line of difference drawn between Christ and the old priesthood, that John the Baptist, who baptized Christ had taken the Nazarite vow which released him from responsibility to the ceremonial law, and left no evidence of connection with Mosaic institutions.

The fact that Christ could not be a priest under the law is full proof of the independent character of his commandments and observances, and establishes the fundamental character of his work. It establishes the freshness and originality of his church and denies that it is a new patch upon an old garment.

Let no one look beyond Christ for the authority and origin of the ordinances of the Christian church. They all diverge from him. He is the great law-giver, he supercedes all before him. G.

HOW WE WOULD MANAGE THE COLLEGE.

Experience is a great teacher, and we can talk from experience about how to manage Ashland College. While we have had the experience, we find that it is impossible to communicate it to others. But as it is in order to present views on the subject, we write.

It is said that before the wise man undertakes to build he first counts the cost to see whether he will be able to finish. So to be wise in managing the College, the plans should be made to correspond with the resources at command.

The proper thing to do with the College is to leave it to some brethren or brother who will take the building and conduct a school upon his own responsibility and in line with the principles of the Brethren Church, reserving the right to maintain a ministerial department as the needs of the church may require. At first this need not be more than ten weeks long and cover the time either of the winter term or spring term of the College. Pastors who are fitted for the work can be spared from their congregations that length, and thus the expense will not be a burden upon the church.

If any attempt had not been made to move a mountain before able to move a mole hill, their might be a ministerial institute or a one term department in operation now.

It is hard to learn first to crawl when we see others around who are pompously walking. One pastor can be assigned to lecture upon Gospel Doctrines, another upon Church History and Polity, another upon revival work and so on. In this way an enthusiastic and reviving institute of ten or twelve weeks could be maintained at a small expense and a power of good will follow from it. Grammar, and studies of that line can be found in the regular school and in this late day it would be a fool's business to start up one of the spiritual drouth machines that are called theological departments in the great universities of the nation.

The right way is to begin at the bottom: there is always room at the top. G.